

WORKERS OF THE WORLD UNITE.

THE

INTERNATIONAL SOCIALIST

No. 386.

Official Organ of the Australasian
Socialist Party.

SATURDAY, SEPTEMBER 22nd, 1917.

Registered at the General Post Office, Sydney,
for transmission by post as a Newspaper.

Price: One Penny

Cry of the People

Tremble before thy chattels,
Lords of the scheme of things!
Fighters of all earth's battles,
Ours is the might of kings!
Guided by seers and sages,
The world's heart-beat for a drum,
Snapping the chains of ages,
Out of the night we come!

Lend us no ear that pities!
Offer no almoner's hand
Alms for the builders of cities!
When will you understand?
Down with your pride of birth
And your golden gods of trade!
A man is worth to his mother Earth
All that a man has made!

We are the workers and makers!
We are no longer dumb!
Tremble, O Shirkers and Takers!
Sweeping the earth—we come!
Ranked in the world-wide dawn,
Marching into that day!
The night is gone and the sword is drawn
And the scabbard is thrown away!
—John G. Neirhardt.

BALLAD OF BILL BROWN.

(If there were no rich to provide employment, the poor would starve. The canny British worker knows this and refuses, therefore, to be led astray by Socialist agitators.)
Any "Fat" Newspaper.

Bill Brown was a stout British workman
And as proud of his wife as could be;
Their house down at Boy was a picture,
Not an atom of dirt would you see,
For Nell was a prize of a housewife,
A pattern to all the long street,
If you glanced through the door, from ceiling
to floor
You'd find all things tidy and neat.

Alas! that fell discord should enter,
That hitherto peaceful abode.
It all came about through a lecture
Bill heard in the Canning Town Road.
To his boss Bill had promised attendance
To hear a big Tory orate
On the "Evil Trade Union Schemers,"
And the danger they were to the State.

"They assert," said that pillar of wisdom,
"That Labour can do the whole lot,
Yet, if 'Capital' left—why the workers
Would starve! That is plain, is it not?
With no rich folk to keep you all building
Cars, houses, and yachts for their use,
You must see that you'd have no employment,
If the Socialist can't, he's obdurate,
Give such agitators the go-by:
They're fellows who grumble and shirk,
Stand firm by the Old Constitution,
And thank God for the men who find work!"
He finished. The Big Bugs applauded
And ended with "God Save the King."
Bill departed and as he walked homeward
These words through his brain seemed to ring:
"Thank God for the men who find work, ah!
I never had thought about that,
As Kelly said, on Economics,
I'm as blind as a perishing bat!"

The sequel, though short, is a sad one,
For a logical fellow was Bill.
And when he reached home William's actions,
Were such that his wife thought him ill.
Poor hardworking Nell was describing
How into the park before tea,
She had walked for a while midst the flowers,
"I'd finished my work, dear," said she,
"And the house gets a little lonely
For me, when I've no work to do.
I simply can't sit and be idle—
Why, Bill! What's the matter with you?"

Small wonder, for all the nice china
He'd cleared from the shelf at a sweep;
Cups, saucers, and plates quickly followed,
They crashed to the floor in a heap.
He rushed to the door, from the roller
Like lightning he tore down the towel,
And used it to polish his boots with;
Poor Nell promptly started to howl.
He seized the white cloth on the table,
And pushed it right into the fire;



Prostitution and Poverty.

The Cure.

W.J.T.

Prostitution is the social disease that characterises the present system of society. Not at any period in the history of civilisation has promiscuous sex relations reached such extensive proportions, attended with such disastrous consequences, as at the present time. Prostitution is essentially a child of capitalism, born of poverty and social stagnation.

In dealing with this question it is necessary for a more intelligent comprehension of the matter to clearly define what we mean by prostitution. The clearest definition has been given by Flexner (who has investigated the evil in the chief cities of Europe, and whose work constitutes a classic in the domain of social hygiene), which is as follows:—"Promiscuous sex relations with emotional indifference for barter."

It is self evident that for such an evil to exist and flourish in society there must be a number of contributing factors; there must exist a demand and supply, a cause, and with the removal of the cause it follows of a necessity, a cure. Bebel has said that "Marriage represents one-half of the sexual life of the world, and prostitution represents the other. Marriage is the front, and prostitution is the back of the medal. When a man finds no satisfaction in marriage, he generally resorts to prostitution, and when a man, for one reason or another, remains unmarried, it is again prostitution to which he has recourse."

Provision is thus made for men who are celibates by choice or by force. The number of men who are celibates through choice is so small that there is no necessity to take them into consideration, but, on the other hand, the number of men who are forced to a life of celibacy is enormous, and constitutes the bulk of the demand for prostitution.

With the development of capitalism has developed the need for huge standing armies and navies, involving the employment of millions of young men. The very nature of the employment demands single men, and placed in unnatural surroundings as in barracks and on board ship, it follows that these men form a very large percentage of the demand for a system of sex relations of an illicit nature, in fact the State encourages prostitution by providing or supervising women for this purpose, as with the regiments in India and elsewhere.

Another important factor that enters into the consideration of this question is the development of industry and its effect on social relations, particularly marriage. The wage-slave of all countries where capitalism has gain, a minimum intensity is forced to follow the job wherever it leads, from town to town as the condition of the labor market demands, with work in one town for a few months and then on the trail again to the next place, where there is a likelihood of another job. Then again, there are, what might be termed regular occupations, which are of a migratory character, such as sheep shearing, mining, cane cutting, lumber camps, cattle droving, and many others of a like nature, which demand that the men engaged shall travel from one end of the country to the other. If marriage were desirable, these conditions make it impossible, and thus we have another source of demand for prostitution. The economic

Then looking wildly round as though searching
For more deeds of evil to do.

"Oh Will," moaned Nell, "who'd have imagined
That you have turned out such a Turk?"

"Shut up, and thank God," replied William,
"For the man who is finding you work!"

F.B., "Glasgow Socialist."

factor plays an important part in the question of "demand." The majority of young men in any large city do not earn enough to marry and rear a family on, while even with the usual spells of unemployment a man can earn sufficient to keep himself, but would not take upon himself the responsibility of married life. This again is a channel that leads to a further demand.

Having dealt in a somewhat cursory manner with the matter of demand, we will now turn our attention to the all important question of supply. It is ridiculous to suppose (as the majority of society do) that because there is a demand for promiscuous sex intercourse on the part of men, that there suddenly springs into being a large number of degenerates and vicious women who are ready to pander and lend themselves to a life of miserably degrading immorality, simply for the sake of satisfying their atavistic instincts. We will return to this question later.

Throughout his extensive investigations, Flexner found, "The most striking fact in connection with the source of supply is its practically total derivation from the lower working-classes, and mainly the unmarried women of those classes. The victims come in a highly preponderant ratio from a definitely circumscribed class. Of 11,413 women incarcerated during several years in Milbank Prison, 10,646 were the daughters of working men." The same conditions obtain in every country, where investigations have taken place, all the unfortunate creatures come from the ranks of the working class.

"The occupations of the women themselves suggest the same conclusions. They are the unskilled daughters of the unskilled classes. Out of 1,327 street women of Geneva, examined between 1907 and 1911, 503 had been servants, 236 tailresses and laundresses, 129 factory workers. Of 1,200 women enrolled in Berlin, 1909-10, 431 had been servants, 445 factory operatives, 479 seamstresses and laundresses."

These conditions prevail in all countries, including Australia. With such a small population, the conditions are actually not as bad as in more densely peopled countries, but relatively they are on a level with European countries.

Having disposed of the questions of demand and supply, we will endeavor to throw some light on the cause of the supply; that is, the basic reason of the existence of prostitution. One of the many unreasonable reasons put forward by apologists of the present system for the cause of women taking the course which leads to moral degradation is that the majority of prostitutes are atavistic degenerates, vicious women, who take to a life of immorality merely for the doubtful pleasure of it. Bishop Radford, of this city, stated some time ago that "the women of Australia were possessed of an inherent moral taint." The cleanliness of the lowly Bishop's mind is very apparent when we consider that he has female relations who come under this category.

To again quote Flexner (who investigated on behalf of a committee, headed by J. D. Rockefeller, the American millionaire, who, by the way, is not a Socialist), "The fact that prostitution recruits itself from a single social class (the working class) is itself fatal to the contention that the prostitute is necessarily a born degenerate; for, if prostitution involved born degeneracy, and if, vice versa, congenital degeneracy made straight for prostitution, then a single class would not furnish practically the whole supply. Speaking on the same question in one of his plays, Bernard Shaw remarks, 'If viciousness is the cause of prostitution, why do we not find vicious rich women on the streets?'"

There is an economic reason for prostitu-

tion, and (with exception of a degenerate class) poverty is the cause of prostitution. A man has his labor power to sell, and so has a woman, but when there is no purchasing for her labor power, then she has to sell herself for man's gratification, in order to live. We hear a great deal of talk about "moral taint" in the final analysis, economic conditions determine our moral and ethical attitudes. Civilization knows no code of morals, and for this very reason that a woman who, under favorable economic circumstances, is living a "moral" life, will resort to the "immoral" life of a prostitute when economic circumstances become strong enough to compel her to do so. Self-protection demands it, and when passing judgement it is well to bear these facts in mind.

Every commission or committee that has investigated the cause of prostitution has, and must, come to the same conclusion, that it is a socio-economic problem, based on poverty. Alvin S. Johnson, assistant professor of economics at Columbia University, states: "In the first place, there is a large class of women who may be said to have been trained for prostitution from earliest childhood. Foundlings and orphans, and the offsprings of the miserably poor, they grow up in wretched tenements, contaminated by constant familiarity with vice in its lowest forms. Without training, moral or mental, they remain ignorant and discreditable, slovenly and uncouth, good for nothing in the social organism. When fully matured, they fall—the willing victims to their more associates, and inevitably drift into prostitution." These facts are readily applicable to Australia. In every slum suburb of our cities we see children who are old in years, though young in years, familiar with vice and its every turn of life, children whose playground is the gutter, and whose moral training is a curse and a buff. The very environment in which it is reared determines the course of life which the child, when grown a majority, will adopt, should it escape from the gutter.

"Another form of prostitution is directly connected with the appearance of women in industry. In many cities there are large classes of women without any training, excepting their earnings as day workers, domestics or factory hands. These women are often so small as to be hardly sufficient for the urgent needs of the day. A season of unemployment presents them with the alternative of starvation or prostitution. They join the 'occasional prostitutes' who do not number all others. When employment is again to be had, they withdraw from the life of shame."

These statements are again borne out by Flexner, who states: "The presence of unfavorable economic conditions can be clearly discerned in certain directions. Prostitution fluctuates with seasonal and racial labor in certain employments it is looked upon as a regular source of incidental income to women workers. Between one-quarter and three-quarters of the women employees of the London shops are casual hands, turned adrift in increasing numbers as the trade barometer falls." These women are forced to peddle their virtue until such times as employment again comes their way.

Poverty is the cause of prostitution, and the capitalist system is the cause of poverty. As Rappaport clearly states, "Poverty is the crime of society. Without the presence of a poor class, the wage system could not exist, and the existence of poverty is the inevitable consequence of an economic system in which millions are compelled to compete with each other for employment, bringing not more than a bare living."

Prostitution can be abolished by the abolition of the present system and the establishment of a state of society in which both men and women would be possessed of equal economic freedom and opportunity.

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26 SEP 1917

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Labor Leaders.

SERVANTS AND MASS DIRECTION.

C. F. C.

In the last ten years Labor, politically and
industrially, has been betrayed hard and often.

We do not propose to detail here, the shame-
ful doings of Labor's political leaders—the
heroic exploits of the J. C. Watsons, Fishers,
Hughes, Holmans, Vaughans, Beebys, and their
 ilk, need no recall. Their betrayals have been
 easily paralleled by the actions of Labor
 leaders on the industrial field, and a considera-
 tion of such political and industrial treachery
 reveals at once a vital weakness in the ar-
 mory of the Labor movement.

For from the post of vantage and trust oc-
 cupied by the Labor leader, the worst at-
 tacks on the industrially organised (or disor-
 ganised) workers have in the past, been made
 and may, in the future be expected.

Have we forgotten the N.S.W. tram
 strike of 1909, when the Union leaders, ably
 seconded by Labor parliamentarians, stamp-
 ped the men back to work?

Have we forgotten the memorable coal strike
 of 1910, when Hughes (then the idol of the
 Waterside workers) stampeded the coal
 miners when he thought his own wretched
 skin was endangered by Wade's Coercion Act?

Do we forget the actions of Labor leaders
 like H. A. Mitchell, the then secretary of the
 Engine Drivers' and Firemen's Union, who
 got the Port Pirie members of that federa-
 tion to scab on their striking mates at Broken
 Hill—an act paralleled a few days ago by
 Lundie, a big-gun leader of the A.W.U., who
 successfully pleaded with the Port Pirie men
 to scab on the Broken Hill men now on strike.
 Mitchell, by the way, is now employed as
 Labor breaker at Newcastle, by the Broken
 Hill Proprietary Co., the bitterest enemy of
 the Union, of which he was formerly secre-
 tary. Which, perhaps, explains things.

Bad as they were, these actions pale into
 insignificance when compared with the action
 of the Defence Committee, a bevy of stars
 conducting the present New South Wales
 strike, who without doubt were guilty of the
 basest betrayal on record. Previous Labor
 leaders had the decency to wheedle and bluff
 men into accepting rotten terms of settlement.
 This bunch on their own initiative accepted,
 absolutely, terms at which a decent dog would
 sniff in disgust. Imagine telegrams, letters,
 and advertisements calling on men to resume
 before the meetings called to consider the
 proposed resumption, had discussed the terms
 of settlement!

If the foregoing has shown up anything
 clearly, that thing is—

The movement—political or industrial—
 which puts its faith in leaders, is useless to
 the workers. The Labor movement needs
 SERVANTS, not leaders. The directing force
 must come from the MASS not from the in-
 dividual, and the movement's officials in their
 capacity as servants, must look to the MASS
 for their instructions.

Were such the case we would hear less of
 Labor rats because the value to the capital-
 ists class of such a rat (be he Prime Minister
 or union secretary) lies in the fact that he
 can "lead" over with him a number of his

Labor Crucified.

Between Capitalist Greed and Trade Union Scabbery.

By J. A. D.

Melbourne, September 15th.

If ever the utter impotency of craft
 unionism was shown, it has been seen in
 the present industrial upheaval. Instead
 of Labor fighting as a solid whole, its
 forces are divided. Instead of mutual
 trust, there is suspicion and distrust. Each
 union bound down under an Arbitration
 Court award, the officials are frightened.
 Craft union officials do not like industrial
 trouble. To read the daily press one
 would think these leaders were fighting
 for Labor. But the rank and file are learn-
 ing to know what is the aim of their offi-
 cials. The average craft union official
 does his best to keep the peace between
 capital and labor; he is afraid that if the
 union funds are depleted through strikes
 or lockouts his salary may be endangered.
 It was the officials that led the workers
 into the Arbitration Court shambles, pro-
 mising them that arbitration and concilia-
 tion was the road to the promised land.

When the need for industrial solidarity
 was shown, and the rank and file, recog-
 nising that an injury to one was the con-
 cern of all, were anxious to stand by their
 fellow unionists, these same officials, now
 that such awards have bared their fangs
 in the shape of the penalties attached,
 crawl and cringe and do their utmost to
 thwart the desires of labor. A strike is
 not a strike "officially"—the workers are
 merely taking a holiday! Therefore the
 officials of another union cannot advise
 the members of their union. The mem-
 bers must act as individuals and use
 their own individual judgment. "Com-
 rades in this great struggle, I will stand
 by you. I will defy the forces of oppres-
 sion, and if, for acting in your interests,
 I have to go to gaol, I will not fear the
 dungeon walls." This is how the officials
 talk, but when the time for action is
 forced on them by the class consciousness
 of some of the militant rank and file, they
 say "I cannot advise you, this is not an
 official strike; if I advise you I am liable
 to six months' imprisonment," and so
 labor scabs on labor.

The waterside workers "take a holi-
 day" until the Sydney workers go back
 to work, yet the carters and drivers for a
 full fortnight handled "black" goods to
 and from the wharves, until the officials
 were forced to call a meeting of the union.
 The meeting was held, the officials
 did their best (or worst) "acting in the
 best interests of you comrades," to try
 and keep the men handling scab goods.
 "This is an engineer's dispute, why
 should we take part in this," they say.
 But the spirit of unionism is strong; the
 officials see that they will not succeed in
 keeping the men at work, so their next
 move is to split the union, one section to
 go out and another stop in. And so the
 tragedy of labor is enacted. The workers
 come out in dribs and drabs, frittering
 away their strength.

A scab driver arrives at the gas works.
 The workers refuse to load. They are dis-

missed. Immediately the whole of the
 men at South Melbourne cease work, and
 come out. It is an instance of solidarity.
 The chief engineer comes on the scene
 and reinstates the dismissed men and
 says no "black" goods or men to come
 into the yard. The men return. Next
 week a meeting is called of the men by
 the Gas Company, and the chairman
 dangles the profit sharing scheme before
 their eyes. Six hundred or more of the
 men are "shareholders" under this
 scheme. The chairman, like Caesar, be-
 lieves in "dividing to conquer." Solidarity
 disappears. This past week scab
 drivers have been carting regularly from
 the gas works. Last Thursday the Un-
 ion Defence Committee of Trades Hall
 advised the gas workers to handle every-

Last week the Dunlop rubber mills
 came out to a man almost. This week
 the engineers and other skilled workers
 have returned and the mill is working
 full handed with "volunteer" labor.
 Trouble has occurred between the strik-
 ers and "volunteers," and so a special
 train has been chartered to convey the
 "volunteers" into the city each night. Of
 course this train has a Railway Union
 crew. One woman among the strikers re-
 marked "Look at the scabby old engine
 driver and his load of scabs." Thus does
 craft unionism foster a state of things
 which allows one set of workers to be
 pitted against another set of workers,
 thereby helping defeat one another in
 wage wars. Even the returned soldiers
 are divided. One returned soldier being
 arrested for striking another soldier
 "volunteer" worker.

What would you think of a general on
 the battlefield that sent only one bat-
 talion into the fray and when that bat-
 talion showed signs of defeat sent in an-
 other battalion; and when that battalion
 was defeated sent in another battalion,
 and when that one was slaughtered sent
 in yet another battalion and the fight
 ends in a debacle—what would you think
 of such a general and his tactics? You
 would say he was an imbecile. You would
 say he should send in the full strength of
 the army and inflict a crushing blow and
 defeat upon the enemy instead of fritter-
 ing away the strength of his army by
 sending them up a small battalion at a
 time.

Yet, what does labor do in this
 struggle here in Melbourne but just
 what that imbecile general did!

Workers you must awake to the posi-
 tion. The craft division of unions is
 leading you to disaster. Your officials
 seek to perpetuate this division of labor,
 that they may continue to bask in the
 emoluments of office.

The way to victory implies organiza-
 tion. When you strike—it must be short
 and sharp—you must strike in industries

"followers."

Speaking on the question of leadership,
 Eugene V. Debs, the American Socialist, once
 said: "I am not a Labor leader; I do not want
 you to follow me or anyone else; if you are
 looking for a Moses to lead you out of this
 capitalist wilderness, you will stay right where
 you are. I would not lead you into this pro-
 mised land if I could, because if I could lead
 you IN, someone else would lead you OUT."

Another American, Mary E. Marcy, empha-
 sising the need for MASS action, says:

"Socialists are not hero-worshippers. We
 do not believe that occasionally 'great men'
 have been created who have lifted the human
 race a notch higher or a degree forwarder.
 Neither do we put our faith in leaders.

"We understand that the emancipation of
 the working class will not be granted by the
 generosity of the capitalist class nor by the
 acumen and honesty of great leaders. Wage
 workers must trust in themselves. Their in-
 terests alone are at all times identical.

We KNOW that Socialism is INEVITABLE,
 because men seek pleasure because they may
 be counted upon to turn toward ends that
 promise welfare and happiness to themselves.

We realise that men who lift themselves
 out of the ranks of the workers are no longer
 on the same plane as the workers. Only
 people in the same economic position see
 things alike and feel the same needs.

It is only natural that leaders should de-
 sire to continue to lead. An author believes
 he is able to teach, and a teacher thinks he
 is wiser than his pupils. So the men who
 arise out of the labor movement believe they
 are chosen to direct and guide those still en-
 gaged in the conflict. They are likely to re-
 turn to their belief in the Great Man Theory,
 since they have become "great men." Also
 they are more than likely to become conser-
 vative when they have something to lose.

The revolutionary impulse bubbles up al-

ways from beneath. "Leaders" regulate their
 conduct in accordance with what they count
 their best interests or happiness. Men who
 have positions to lose become timid. They
 are forever cautioning the workers not to
 move too swiftly. They wish to be perfectly
 sure of not losing private prestige and advan-
 tages in the wonderful days coming for all
 the workers. Often they lose faith in the Re-
 volution itself.

Leaders will never be able to carry the
 workers into the Promised Land. Men do not
 wage the Class Struggle in the study nor in
 the editorial rooms. Methods of class war-
 fare do not come from the brains of the iso-
 lated scholar, but from the brains and expe-
 rience of the fighters. The workers are the
 fighters and the thinkers of the revolutionary
 movement."

The Strike Mob

(By BETSY H. MATTHIAS).

"THE MOB—THE MIGHTIEST JUDGE OF
 ALL."—WALT. WHITMAN.

Many of you of the bourgeois element, who
 are climbing into "Sassiety" (so you think)
 by hobnobbing with Australia's Four Hundred
 at little paltry patriotic teas, and other fiddling
 turnouts, are "turning up your noses," as the
 "Strike Mob" passes through the streets daily.
 Before the war, many of you were comrades
 with the man and woman now on strike—but
 because you've been allowed (for patriotic use
 of yourself only) to stand on a carpet of real
 Brussels in Mrs. Moneybag's drawing-room
 where a swagger afternoon tea turnout, cadgers
 pence and pounds for soldiers, etc., your gov-
 ernment has captured your decency, and
 you've become petty and shallow, and turn
 down your old workroom, bench, and shop
 mates, who are out on strike, resenting the
 pressure that William M. Hughes and his au-
 thoritative colleagues are endeavoring to thrust
 upon Young Australia.

An undersized woman, of about 30 years of
 age, stood near me, watching the strikers pass
 by. Her body and every feature in her face
 pinched and worn, plainly showed she'd come
 from a race that worked hard for their exis-
 tence. But she was decked with tin patriotic
 buttons, and had come from a "knitting" meet-
 ing, and had her brain turned by beautifully-
 well-fed, well-tanned, diamond-bedecked Mrs.
 Potts Point, who so graciously shook hands
 with her that afternoon, and captured her
 with her smiling well-hidden condescension,
 as she assured her that the strikers were tra-
 dors. Poor little goose thinks, because Mrs.
 Potts Point comes off her pedestal and gives
 her precious afternoon a week to preside over
 and mingle with working-class voluntary war
 workers, that men and women out on strike
 are ungrateful.

It's a strange thing that the middle class
 bourgeois who are trained to think under a
 conservative public education, guided by the
 authority of the "few in control," always
 imagine that a strike mob is wrong. They
 feel that the mob is "bad," because it is doing
 something which the "upper ten" does not
 agree with. They think a "mob" is only good
 when the mob is doing something that they
 and the policeman are trained to approve of.

When the mob of Paris marched to Ver-
 sailles and drove the royal family to Paris,
 the royal family, no doubt, regarded that mob
 as a pack of criminals, and would have gladly
 cut off their heads. But the world to-day is
 rather proud of that mob. We know that that
 mob in Paris put an end to feudal France.

Our daily papers are full of fabrications as
 to the real causes and conditions of the strike.
 The "Evening News," the other week, pub-
 lished a cartoon, "The Striker Amok." Lionel
 Lindsay, an Australian artist, deserves to be
 tarred and feathered (literally) for putting
 his pen to such a diabolical lie. He portrayed
 the striker as an imbecile, with kicking limbs
 and outstretched arms, smashing up his fur-
 niture in violent wrath; his features were
 bulged and ignorant, and hair standing on an
 end like a lunatic uncaged. Our daily papers
 purposely define the strikers incorrectly. It
 tries to carry the suggestion that they are
 of disorderly lower classes, bent on mischief,

as an industry—as One. The strike must
 be of short duration for your stomachs
 have to be pitted against the paunch of
 the master class.

This absolute craft autonomy leads to
 defeat. All the workers in any one indus-
 try must be in the one union of that in-
 dustry and closely linked with the other
 industries to form the One Great Union
 of all industries.

In some craft unions, such as, for in-
 stance, the Carters and Drivers' Union,
 several industries are represented. There
 are those who work in the transport in-
 dustry, those who work in the food pro-
 duction industry, those in the building
 and construction industry, etc. What is
 the result? When a dispute occurs in,
 say, the transport industry, the craft union
 is split along the lines of industry—
 yet the industry is divided and separated
 into crafts—clearly showing the abso-
 lute necessity for organisation along in-
 dustrial lines. If all the workers in the
 transport industry were in a Transporta-
 tion Industrial Union—a union founded
 on the class struggle, conducted in har-
 mony with the recognition of the irre-
 pressible conflict between the capitalist
 class and the working class—such a union
 as the Workers' International Indus-
 trial Union—there would be no split in
 the unions, there would be no scabbery of
 one craft union upon another craft union.

The Great Strike in Germany.

From various sources it now appears that the strikes mainly in munition works, in Germany during April assumed great political significance. As the English strikers were accused of being subsidised by German gold, the Berlin strikers were actually accused in the Reichstag of being engineered by English gold! 300,000 workers were on strike.

Although the immediate cause was hunger, the neutral papers say that the strike assumed also a mass demand for peace. "The strike at Berlin," says the "Nieuwe Rotterdamse Courant," "has become of great significance for the development of democracy in Germany. The Government has given a share of the executive power to the delegates of the Berlin Trade Unions and has granted them the right to supervise the regulation of food distribution, questions which it formerly would have considered, as its own unassailable privilege."

The great feature of the strikes, as of the potato riots in Holland later, was the refusal of the soldiers to shoot upon the strikers. This is the most terrifying apparition for the Rulers of Europe. Draft after draft of troops were brought up in vain, until at last the latest drafts of boy soldiers from 14 to 19 years old were found obedient, and they fired on the people!

Well may Baden Powell, the great Chief of Boy Scouts, be fazed. Well may he have his multitude of military blunders covered under this one virtue: he gave us the Boy Scouts and Boy Militarists and the Boy Cadets. Let parents learn the terrible lessons of events in Europe when their boys are bid to put on the Cadet uniforms. Some day their fathers will be fighting for liberty by the great weapon of industrial action. Only one way is left to the ruling class to defeat them. They are busy at it now. That way is to get the sons so trained in military obedience and reverence for "constituted authority," that they will shoot down their fathers in the hour of capitalist danger.—"The International."

deserving nothing more than to be slammed behind the iron doors of a prison.

You who laugh and sneer and forecast that the striker must give in to the Autocratic Government are all little mobs of paltriness—you, college mobs, class mobs, professional mobs, police mobs, political party mobs, military mobs, you think that each one of you alone are "the mob"—and refuse to enter into controversy and reason with the "strike mob," who are arising up against beggary and starvation in the Land of the Southern Cross.

Who are the aristocrats of New South Wales? Why the strike mob are! I saw them take off their hats and throw smiles to their usurpers—the voluntary tram drivers!

The little "tin pot mobs" of police (?) society pretend that the "strike mob" is a criminal mob, because I.W.W. men are lined up in the march; they pretend that the "strike mob" is disloyal.

The "strike mob" are not in harmony with the "few that control," but their argument of cause is economic and full of justice, and they MUST win, even though those who hold the reins of control beat by organised force and throw into prisons its leaders—a dozen at a time.

Every working man and woman of Australia should realise that their place is side by side with the strikers. Volunteers to the Government, who are taking the place of the strikers, and come from the labor market, are selling for paltry bits of silver the whole of their own future. Those in control are only using our selfish.

The little "class mobs" and the daily papers are doing and saying dastardly things in their own mock code of morals against the strikers. To my mind the "volunteer workers" who are taking the place of the strikers deserve every contempt. You think you are a strong link, each one of you, in a great Imperial Government. But you'll soon discover that you are only serfs of low mentality whose chains of paper will soon be smashed if organised labor in One Big Union rears its head, and, knocking off the parchment crowns from the kingly (?) heads of Fuller and Hughes.

The strikers have awakened to the fact that by an American speed-up card system the other small cliques in control will be "doing" the Australian worker of its earthly subsistence, and 'tis difficult to again cloud his brain into ignorant submission, and threats by the Government puts no fear whatsoever into the wide awake worker.

The volunteers are patriotic (?) and enthusiastic but too much work will soon cool them, and they'll be wishing their picnic was over. Our tin pot government, and our tin pot volunteers are holding up the industries with their meddling, mauling, quack-patriotic spirit.

Stand aside, you foolish volunteers, and do not be delaying the advance of the "Dignity of Labor."

"Dangerous Leaders"

Their Terms of Settlement.

By RAY EVERITT.

In last week's issue we stated that the strike was ABOUT over. We were wrong—the strike WAS over so far as the CARD SYSTEM was concerned.

In the first place the men came out on strike over the introduction of the card system into the Government works. They demanded the withdrawal of the Cards.

What are the demands of the men on strike to-day?

To-day the men are demanding pre-strike conditions. In other words, they are striking for those conditions that seven weeks ago caused them to come out.

How is it that the objective of the strike has altered so? Simply through the men being let down by the misleaders of Labor, who, having gained the confidence of the men, failed to put the true position before them.

After the strike was declared, the master class, per their Executive, Fuller and Co., sent out a call for "Voluntary Labour"; many were secured, and this was not to be wondered at, seeing the state of the labour market at the time. They also passed a Mines Emergency Act, which enabled the mines to be worked by other than skilled labor. Among other moves of the Government was the dismissal of all Government employees who remained out after a given date. Their terms of settlement were to the effect that the men return to work, and at the end of a three months' trial a Royal Commission would inquire into the operations of the Card System.

On the other hand the Defence Committee demanded the withdrawal of the cards, and gave the rank and file a lot of hot air about "standing firm and your efforts will be crowned with victory." This went on right up to the day when they agree to the terms of settlement. Is it any wonder that confusion reigned in the rank of the men when they were acquainted with the sudden somersault on the part of their "dangerous leaders."

The terms accepted were a direct negative to those demanded. Instead of the withdrawal of the cards, the men were not even asked to AGREE, but were told to GO back on the following terms:—

1. The Card System as existing on August 1 to be continued, and at the end of three months a Royal Commission to be appointed to inquire into and determine whether its operations are just or otherwise, and should be continued.

2. In the operation of the card system every man shall, every day, have the opportunity of inspecting and initialling his card relating to the previous day's work.

3. Unions to submit full lists of grievances to the special commissioner for conciliation appointed under the Industrial Arbitration Act, 1912.

4. Such of the grievances as raise issues which fall within the jurisdiction of the Court of Industrial Arbitration are to be immediately referred to or through the said commissioner to the Court.

5. Such of the grievances as raise issues which are not within the jurisdiction of

the Court are to be referred by the said commissioner to Cabinet, which will immediately amend the Industrial Arbitration Acts so as to give the Court jurisdiction over all matters which are industrial, but not matters of business management.

6. The Railway Commissioner is to have discretion in filling all vacancies, but in making appointments prior consideration is to be given to the claims of applicants who were in the service of the commissioner on or before August 1 last.

7. It is mutually understood that work shall be resumed without resentment, and employment offered without vindictiveness.

The acceptance of clause 1 was merely accepting that which Fuller offered at the beginning. Clauses 2, 3, 4, 5 constitute the fancy bits that are to be found mingled with the real terms of settlement in any dispute. The acceptance of clause 6 was equal to an acknowledgment of the dismissal of those who did not go back to work before the date named by Fuller.

After having been stampeded back by their leaders, the men found that they were expected to fill in application forms for re-employment. What else could be expected in view of clause 6?

The Defence Committee, without troubling Holme and Fuller, could have done just as good by declaring the strike off and advising the men to go and look for work. The terms accepted gave no rights other than those that the slaves already had—the right to apply for employment.

When one looks at the whole of the conditions surrounding this backdown, one realises that, whether through ignorance or knavery, it has been a most despicable betrayal on the part of the Committee.

Despite the pathetic ending of this upheaval many are the lessons that the worker should receive from it. They should at least realise that the rank and file should determine the actions of the leaders; that what is good for their leaders to know is also good for them to know. Their main lesson is the fact that their craft form of organisation makes for organised scabbery and not for solidarity, and they should realise that the time has come for the working class to organise into One Great Union. But even with one great union there are unions and unions.

The Union that will count in the future is one with entirely different principles than the craft unions. Instead of the conservative motto "A fair day's pay for a fair day's work," and "Defence and not Defence," it will inscribe upon its banner the revolutionary watchwords, "LABOR IS ENTITLED TO ALL IT PRODUCES." It must be of a constructive nature: organising the wage earners in such a manner that they will be able to take and hold the means of wealth production and inaugurate the Industrial Republic. Such a Union is "THE WORKERS' INTERNATIONAL INDUSTRIAL UNION," and it behoves all wage earners who are alive to their class interests to link up with the union of their class.

strikers. Regiment after regiment refused to do such a dastardly act, until finally the last drafts of boys, aged from 14 to 19, were called upon and immediately obeyed.

But, of course, this was in Germany. Such a thing could never happen in Australia—could it? Not on your life.

Korniloff is advancing on Petrograd, so runs the headline in the daily press. We are not without hope that the time will arrive when some of these guys will be seen advancing in a factory, clad in a suit of dungarees. Then at last will their efforts be productive of something useful and their deeds be worth recording.

The final step, whether peaceful or violent, which interchanges the relations between ruling and subject class, is the inauguration of a new stage. This step, however, cannot take place until economic conditions are ripe for it.

Determinism.

B. J. M. G.

Just as all the physical manifestations of the individual are controlled by and the result of heredity (race temperament) and the environment in which he lives, in the same way the social manifestation, the superstructure of society, moral, juridical, and political, are the result of and determined by race and environment, and the environment is chiefly dominated by the given economic organisation, the physical basis of life.

The orthodox apologists have heretofore maintained that laws and morality are inspired by the inherent good in mankind, and that legislators are prompted to formulate rules of conduct and make laws according to immutable and eternal laws. A deeper insight into the composition of society shows the fallacy of such a concept and points out the infallible truth that ideas moral or juridical do not fall from heaven nor yet are they the inspiring thoughts of heaven born geniuses, but have the more prosaic origin of the earth, earthly, being rooted in and organically produced by economic conditions. The systems of societies of the past founded in individual property have given rise to varying codes of ethics, with laws to enforce the ideas of right and wrong. The ethic of the sword ruled in the ancient world to hold in subjection those excluded from possession of the soil, whilst during the middle ages the morality of the cross, an ethic that instilled into the mind the idea of reward hereafter, sufficed to keep the disinherited content to suffer all the ills inflicted upon them whilst biding on earth.

Present day society is no exception to these past phases of society. The ruling class to-day, having control of the political machinery and all the social functions, and dominating factors, are able to create ideas and determine the beliefs of the masses of the community, to hypnotise them into the belief that the present form of society, and more especially their particular nationality, is the one and only possible.

The Catholic priest is reported to have said: "Give me a child until he is seven years old, and you can have him for all time." It is a maxim the ruling class recognise as containing more than a minimum of truth. Having control of those vehicles which enable them to reach the young, they have taken advantage of these means to instill in their minds ideas that will have a tendency to perpetuate the present society of exploitation of the many in the interests of the few. They recognise how ideas crammed into children are hard to eradicate in after life. They use the schoolmaster (very often the unscrupulous tool) as a medium to convey to the young mind the ideas that in the majority of cases will dominate and determine the actions of these individuals through life. They have taken the Cudgel movement, Boy Scouts and Girl Guide organisations, and are controlling them for the purpose of imbuing the young with the military spirit, with love of King and country, and all the other side-tracking ideas that are necessary to begot their minds and give them a mental kink which will make many of them unable to see the present system as it is in reality is.

This environment, created and determined by the economic control in the interests of the few, of the tools and machinery necessary to the physical life of the community, is the determining factor in giving rise to the morality of the system, creating in the minds of the mass of the people the abstraction shalt not steal, whereas the system is nothing but a system of robbery from beginning to end. The workers are robbed of the fruits of their labor in the workshops. They are robbed even of the paltry wages received when buying the necessities of life from the parasitic middlemen. The middlemen steal from each other in their competition for customers, and the individual capitalist and financier steal from one another by manipulating stocks and shares. Under the system it is moral to shift money from your neighbor's pocket on the race course but immoral to do so by using the bucket shops. A system of beggar your neighbor from top to bottom, not only in money, but in the lives of the mass of the people, compelling as it does the greater number to uncertainty of employment and denying them the assurance of those necessities that are essential to their physical welfare.

The ideas instilled by the environment determine all our actions and create a psychological basis upon which capitalist society has been able to enforce a morality by creating laws to punish those few members of society who may have the hardihood to rebel; the majority are controlled by the environment. The mental kinks effected in their school and boyhood days have never been straightened out, with the result that they are enslaved without being conscious of their

Continued on page 4.

PASSING SHOW.

WOULD NOT UNIONS DEFEAT APPROPRIATE BE MORE APPROPRIATE?

Billy Hughes suggests that the hand of the Teuton is behind the present railway strike. In this connection it is interesting to note that quite recently 300,000 wage slaves went on strike in Germany, and some guys got up in the Reichstag and declared that there was distinct evidence that the strike had been brought about by the lavish use of British gold. For one part we incline to the opinion that Solomon had some of these gentry in mind when he wrote "All men are liars."

It should interest those who supported the Hard Labor Party in its Boy Conscription Act to learn that during this same strike the German soldiers were ordered to shoot down the

Determinism.

Continued from page 3.

enslavement; they act in a manner contrary to their own interests, they believe their interests are bound up with and are identical with those of the capitalist class. Such is the demoralising effect of capitalist control of the machinery for "educating" the young. In the majority of cases it has made them more subservient slaves to the system. But a minority, a growing minority have been able to divest themselves of the mental kink received in their youth and are rebelling against society as now formed.

This increasing minority are also controlled by environment. Their thoughts and actions are determined by the brutalised condition of the mass of the people, and have become imbued with the ideal of a society founded on mutual aid and good will. This ideal is not the fantastic vaporous dream of dreamers, but an ideal having as its basis the economic structure of society, the germ of which is developing within our present society.

Our present society, to those ignorant of the economic structure of this and past societies, has to all appearance the stability, vigour and vitality to defy all assaults. This seeming splendor and strength is but the shroud that envelops our phase of civilisation; it is but the mantle that cover and conceals the skeleton beneath.

Let the workers realise these controlling economic conditions, straighten out the mental kinks received in youth, divest themselves of the fallacy that their interests are identical with those of the exploiting class, and organise with their fellows on the basis of the mutual interests of all grades and classes of workers in class conscious organisations for the purpose of destroying the present system of exploitation and ushering in the Co-operative Commonwealth, creating an environment that will determine their actions along the lines of mutual aid and fellowship—"The International," South Africa.

MONTY MILLER AND THE MARTYRDOM OF MAN.

By George Waite.

According to the Parliamentary press reports from Melbourne the Prime Minister, at the instance of the Postmaster-General, has promised to look into the sentence passed on their old comrade of bygone years, "the Tolstoi of Australia," who is a living illustration of the theory that he has so often eloquently expounded that human progress results from "the martyrdom of man."

Mr. Hughes, in his struggling days, was glad to avail himself of the help of old Monty, McNamara and other pioneers of Freethought, Socialism, etc. When Mr. Webster was a leading light of the secular society of Sydney, and a Republican; also an upholder of the principles of Charles Bradlaugh and Annie Besant, Monty Miller was known as Joseph Symes' lieutenant, rowing in the same "service of man" boat in the Southern States. But long prior to that Monty was active in free discussion societies, eight-hour leagues, and the movements for free education and direct representation of labor in Parliament, which resulted in a working stonemason, Charles Jardine Don, being elected to the Victorian Legislative Assembly. This was prior to payment of members, and the health of Don broke down through hammering blue stone by day and hammering at the Tory squatters at night; as according to the democratic policy of Graham Berry, Lalor and Duffy, they desired to drive the big landlords over the Murray and make Victoria a paradise by high protective tariffs and other doubtful panaceas. As the people are still doped by these political nostrums that have failed.

It is easy to understand this old victim of panic legislation by quack statesmen exhorting the working class to think deeper and organise; to attack fundamental evils which Parliaments sidestep in every land.

Alfred Deakin, ere he fell under the spell of the "Age," and entered the muddy pool of party politics, was a valiant fighter with Miller against theological, social and political fetishes and superstitions. It is to be hoped, and may reasonably be expected, that he will endeavour to rescue from his living tomb the old campaigner, who in the evening of his days has fallen foul of the law octopus that has the stranglehold on Australia.

The press reports are entirely wrong

A. S. P.

NEWS AND NOTES.

PROPAGANDA AT BANKSTOWN.

Responding to a request from the Bankstown Vigilance Committee, Comrades W. Gay and A. S. Reardon paid a visit to Bankstown on Sunday last, and addressed an excellent meeting on the Reserve. The strike, its cause, effect and development, was dealt with from the viewpoint of the A.S.P., and the remarks of the speakers were well received.

Three dozen papers were sold, and this could have been increased had more been available. The Bankstown District contains a goodly sprinkling of rebels who are very conversant with our aims and objects, and we are hopeful that in the near future they will put their knowledge to some use by joining up with the Party. If they believe in Socialism and we know they do, they must also, to be logical, believe in organisation for its achievement, and that being so, they have surely no excuse for being outside the Party. It's up to you, comrades.

At the conclusion of the meeting, it was suggested that other speakers be sent along, and as a result Comrade C. Jackson will attend the meeting on Sunday next, the 23rd, on behalf of the Party.

A.S.R.

MELBOURNE BRANCH.

The social and dance on Tuesday evening, 4th inst., was a great success, and funds for the literature section will benefit by several pounds. A very good musical programme preceded the dance, several new performers giving their voluntary service, and are heartily thanked for doing so.

The usual Saturday night dances continue to be well attended, and are financially a help in keeping the wolf (otherwise the landlord) from the door.

Now that the winter is over a com-

about Miller bringing the I.W.W. propaganda from America. As a matter of fact, he was never out of Australia, though the Dalglish Labor Government of W.A. offered him a billet to go to England to lecture on the resources of the Golden West. In W.A., as elsewhere, he was to the fore in every movement making for advancement, "Mental Liberty Leagues," Labor Churches, etc., and was co-delegate with the writer representing the Social Democratic League at the Labor Congress in Perth in 1904. A few years after, on his return to Melbourne, he was a member of the Detroit I.W.W. Club, and enunciated the views of Daniel De Leon and Connolly regarding political as well as industrial activities. He was against State Socialism and Parliaments as at present constituted, but on returning to Perth recognised that it was his duty to ally himself with the vanguard and correct crudities by the advocacy of higher ideals and the Gospel of Humanism. In his speeches he quoted extensively from the works of philosophers and poets, inasmuch that orthodox Socialists regarded him as a visionary dreamer. But as a humanist he is no doubt in advance of the age and the unthinking multitude, and may be regarded as the forerunner of a higher and brighter civilisation when environment and education and conditions are made conducive to the production of a higher type of citizen.

An old Egyptian sage has said, "Sing no man's praises till he is dead." The end of our old Tolstoyan is not far off, unless he is released to enjoy the glorious sunshine, and talk and write about "the men who blazed the track" from the days of the cavedwellers up to our very much mixed civilisation as we have it to-day. The grand old man's parents were admirers of Shakespeare, hence his name Montague, and a lecture given by him a generation ago was entitled "Shakespeare and the Bible, the Bard and the Book."

If he belonged to the Synagogue instead of the I.W.W., the Rabbis would point to him as divinely favored, for leading the simple life and keeping the moral law, far past the allotted span. He has long life, health and wisdom, his eyes are undimmed, and his children and his children's children honor and respect him. Like Moses of old pointing to the Workers' Promised Land that he is destined never to enter, and for speaking on behalf of the Bottom Dog, he is behind prison bars at 85.

mentement is to be made next Friday evening to hold propaganda meetings at Richmond (corner of Swan and Lennox streets). As the electric trams from Princess Bridge pass this locality, it is getatable by all members of the branch who wish to take part in the meetings, either as speakers or as literature sellers—and both kinds of workers are urgently wanted. It is intended to keep these meetings going throughout the summer months, but this arrangement will be possible only by enthusiasm, sustained interest, and regular attendance of this branch's speakers and literature sellers.

Comrade E. Hanks has devoted a considerable amount of study to evolution, as is inevitable with all Marxian followers, for it is on the law of evolution that Marx with others of his time, made the discoveries that have resulted in Socialism having as its basis the materialist conception of history, and the class struggle.

In dealing with "Evolution, Organic and Inorganic," Com. E. Hanks went over ground familiar to all students of Lamarck, Darwin, Weismann, Ray Lankester, Hugo de Vries, Haeckel, Mendel and other scientists.

The struggle to live and survival of the fittest, natural selection, inherited characteristics, variation in species, were all reviewed rapidly. "No scientist conversant with the laws of biology to-day is opposed to the evolution of man."

The lecturer showed a diagram of the general evolution of species, from the lowest forms of life, to man—which was of great interest and value to those of the audience who have not had time nor opportunity of studying Haeckel, whose genealogical tree of the Primates (in this writer's opinion) should be framed and hung in all Socialist halls for the education of wage slaves, particularly those, and there are many, who believe in a quite different origin of man.

J. M., Press Corr.

SYDNEY BRANCH.

The hall in Pitt street on Sunday, 16th, was crowded to hear short speeches made by three of our comrades on the strike. Coms. Nelson, Jackson and Reardon gave three admirable addresses, and were enthusiastically applauded by the audience.

Com. Nelson is a member of the Defence Committee, representing the Coachmakers' Union, and occupies the enviable position of being the only man who voted against the strikers going back to work on the conditions accepted by the Committee. He dealt with the cause of the strike, pointing out that the "Taylor System" was one of the worst forms of speeding up in existence, and was responsible for sending men, women, and children into an early grave. He also emphasised the fact that a greater spirit of solidarity had been shown in this strike, than in any on record, and that the workers were in the sorry plight they are to-day because of their blind confidence in their leaders. That these same leaders sold their followers was undeniable, as events had proved. Com. Nelson mentioned the fact that Mr. Holme, who drew out the terms accepted by the Defence Committee was the same man who was responsible for organising the volunteer camp at Moore Park. He concluded by showing the need for Industrial Unionism as the only method by which the workers could ever hope to emancipate themselves.

Com. C. Jackson began his remarks by showing that although there had undoubtedly been a great spirit of solidarity shown in the present strike, still the form of organisation existing among the workers at the present time did not allow of concerted action on the part of the men and consequently all strikes must necessarily be unsuccessful. After stating that there were 713 unions in Australia, and approximately £250,000 per annum paid in salaries, the speaker went on to point out what an expensive form of organisation the craft union system is; how it is impossible to avoid the different unions scabbing on one another; he especially mentioned that the A.W.U. had yet to learn that an injury to one is an injury to all. Our Comrade also showed the need for the one big union, urging the workers to organise into the W.I.U., whose watchword was "The World for the Workers."

Com. A. S. Reardon, who followed Com. Jackson, gave a short resume of the origin of the W.I.U. (Workers' International Industrial Union) how it was formed in 1905, with a preamble that declared for political action. The speaker went on to show the difference between the W.I.U. and the I.W.W., relating how a split had occurred in 1908, and the subsequent changing of the name, at the conference in 1915.

Com. Reardon also stated that it was quite possible that the strike had been forced with a view to weakening the workers; so that at

no distant date conscription would be sprung upon them, and they would have no strength to resist it.

Before the lecture in the Hall, a very successful meeting was held in Liverpool street. Com. Gus Slade who occupied the chair, is showing great promise of becoming a valuable asset to our list of speakers before long. Paper sales were excellent, as indeed they could hardly be otherwise, seeing what capable sellers we possess.

The dance will be resumed on Friday night.

M. REARDON, Secretary.

SOCIALIST HALL

369 Pitt Street.

EVERY FRIDAY EVENING, DANCE.

LECTURE EVERY SUNDAY EVENING

SUNDAY SEPTEMBER 23rd,

G. NELSON.

"The Strike, Its Cause, Development and Lessons."

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Whosoever you are, if you believe in Scientific Socialism, you must recognise the need for organisation. Why not set a good example to the workers whom you come in contact with, and whom we know you try to educate, by joining up with the A.S.P.

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BRANCH DIRECTORY.

Any branch desiring matter published under the above heading, should write clearly what is needed, and forward same to this office.

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All rebels making their way to the "Hill" will receive a welcome at the above address.

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IMPORTANT.

When ordering literature it is well to add the cost of registration (3d.). This is necessary to guarantee delivery.

Printed and Published by William Joseph Thomas, at 115 Goulburn Street, Sydney, for the Australian Socialist Party.